

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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JUSTICE AND MERCY.

A SERMON,

By I. D. WILLIAMSON.

Also unto thee, O Lord, belongeth mercy, for thou renderest unto every man according to his works. Psalm xii. 12.

There is a sentiment usually expressed in a simple sentence, which on account of its frequent use, has grown to be a kind of proverb, the truth of which, no one thinks of disputing, more than he does one of the mathematical problems of Euclid. I refer to the trite and common saying, that, "A God, all mercy, is a God unjust." As this is a proverb in Israel and may be heard full often from the D. D. and every intermediate grade, down to the humble exhorter, and as the sentiment it expresses, is intimately connected with the doctrine held forth in our text, it may be proper to give it a passing notice.

It often happens, that sayings of this kind, pass like a thief in disguise, and from their familiarity to every ear, they escape even a search from the officer of justice.

We use them as parrot words, because we hear others use them, and are frequently ignorant of their meaning, never having even paused to inquire whether they have any meaning or not.

"A God all mercy, is a God unjust." Who said so? Why, every body says so; and what every body says, must be true.

A very summary way of deciding the great question "what is truth," indeed! But what do they mean by such an expression? Do they mean that the infinite and incomprehensible Jehovah, who filleth immensity with the boundless amplitude of his own all pervading presence, must be divided into fractions?

Do they mean that he must be about half and half justice and mercy, in order to be a God? If this is not the meaning of the phrase, I confess I am at a loss to discover, that it has any meaning.

At all events, it is evident that this proverb clearly recognizes the principle that justice and mercy are two contending principles, diametrically opposed, and that God is a kind of compound, composed of about equal parts of each, which mutually neutralize each other. If this view of justice and mercy is correct, then surely God cannot be just, but at the expense of his mercy, nor merciful, but at the expense of his justice. Here is the broad line of distinction, which separates justice from mercy. On the one side, all is justice without mercy, and on the other, all is mercy without justice. It is evident, then, that whenever God passes that line, he trespasses upon the claims of one or the other. If he does justice, he violates the principles of mercy, and if he does a merciful act, he trespasses upon the claims of justice. Upon this ground, God is neither infinite in mercy, nor perfect in justice. If he does a just act, it must be abated from his mercy, and if he does a merciful act, you must subtract the full amount from his justice.

This is placing God at variance with himself, and planting the standard of perpetual war between his attributes. At this rate, there will be no God soon, for a house divided against itself cannot stand.

The use commonly made of the parable of the fig tree, is illustrative of the views which people entertain of justice and mercy.

They say it was justice which cried "cut it down, cut it down;" but mercy said, "spare it yet a little longer."

Such are the common notions of justice and mercy, when applied to the subject of punishment for sin. The sinner stands justly exposed to all the miseries of this life, death itself, and the pains of hell, for ever. All men have sinned, and justice would long ago have consigned the whole race, to the shades of eternal despair, but mercy, the darling attribute, has been pleading, spare them "yet a little longer," and will continue her importunities till justice shall remit her claims upon a portion of the intelligent universe, and bless them for evermore.

Here you can see the wide and eternal distinction between justice and mercy, in the opinion of men. Justice demands endless pain, and mercy forbids the infliction of one stripe. Hence follows the conclusion, that "a God all mercy, is a God unjust." And hence, also, it is thought that God cannot punish the sinner as justice requires, and yet be merciful.

Directly opposed to this, stands the doctrine of the text. "Unto thee, O Lord! belong mercy, for thou renderest unto every man according to his works."

To render unto every man according to his works, is certainly according to the dictates of strict impartial justice; and the hearer will observe, that the fact of God's practice upon this principle, is given by the Psalmist, as the reason or evidence of that God is merciful. The doctrine of the text, is evidently this, that the display of God's justice, in rewarding and punishing men according to their works, is an evidence of God's mercy.

The doctrine may appear strange to those who have been in the habit of associating with the words justice and mercy, an idea of two principles, utterly repugnant to each other; and it shall be my business in this discourse, to explain this doctrine, and show that punishment to the full amount of crime, and according to the dictates of strict justice, perfectly accords with the exercise of tender mercy.

It will be necessary for us, in the prosecution of our subject, to obtain some clear and definite ideas of justice and mercy, the two

great principles recognized in our text. One or two remarks of a general character, will prepare the way for a more minute and critical examination of the subject in hand, and 1. Justice and mercy, as used among men, are relative terms.

We call an act *just* or *merciful*, comparing it with the laws of the land in which we live, or the rules of society where we have been educated. What is just in one place, would be considered *merciful* in another, and perhaps *unjust* in a third. Thus: To crop and brand a man for a petty theft, is thought to be *just* in one place, *merciful* in another, and *unjust* in a third. In those countries, where the laws inflict such a punishment as is thought to be just, that the thief should be whipped, have his ears cropped, and receive a mark in his forehead.

The same punishment is considered very *merciful*, by those who have lived where they hang for stealing, and we have long ago rejected it, as barbarous and cruel. From these remarks, you will perceive, that neither justice nor mercy, as applied to human actions, are measured by any unvarying rule, but, are relative terms given to things as they compare with the laws of the land, or the common rules of society. — Whether these rules, or these laws, are founded upon the eternal principles of equity and right, is another question which the mass of mankind do not stop to agitate, and hence it happens that the sacred names of justice and mercy, are abused and perverted. In all cases; whatever punishment the law of the land, and the opinion of society, denounces against crime, is considered just, and the people can conceive of no mercy, but in the remission or mitigation of the sentence.

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watch over and protect the helpless child. To this care and protection, the child has a right, he claims it as his own, and justice is that principle which gives it to the child. It is easy to perceive that the criterion of judgment by which we determine what is due to each in this case, is no other than the nature of things, developed in the circumstances of the case.

The rule of justice, grows out of the relationship existing between the parties.

The same rule must be our guide in our inquiries relative to the justice of God. In order to find what is justice between God and man, for there must always be two or more parties concerned, it will be necessary to take into the account the relationship between the parties, and draw our principles of right and equity from that. What is that relationship?

Hence it is fit and proper that we render obedience to his directions. He has a right to heartfelt obedience to all his laws, from all the vast family of man. This right grows out of his relation as a Father. He has acquired it by giving us existence, and providing for our wants, and it is clearly exhibited in the relation existing.

God claims our obedience as his due, and justice demands that he should have it. On the other hand, man has a right to the care, protection and kindness, of his heavenly Father. This right grows out of the same source as the other.

Man did not create himself. God is the author of his existence. He made him weak, feeble, helpless and dependent, and man had no hand in this matter. Hence there is a propriety and fitness, that God should protect and guide his helpless child. Man claims this as his own, and justice gives it to man. God has constituted man his child, and hence man has a natural and unalienable right to his protection, care, and kindness, and God himself, cannot withdraw it without violating those principles of justice, of which he is the author, and which are as unchangeable as God himself.

Here let it be remarked, that this right is absolutely unalienable. It is founded upon an immovable basis, and it never can be abrogated, as long as God is the Creator and the creature. It is not a right which man has obtained by his own actions, and no act of his can make it forfeit. I know well enough that eminent divines tell us of the forfeited favor of God, and insist that we have no right to a blessing from his hands. But I know equally well, that such notions poorly harmonize with scripture, and more poorly still, with the voice of reason. The truth is, that children always have a right to the protection, care, and kindness, of their parents; and you may as well tell me that your little ones have no right to a blessing from your hand, as that man has no right to the favor of God.

He is our Father, and we are his children — and as such, we have an unalienable right to his care and kindness.

But you say, man has transgressed the laws of God, and thus forfeited his favor.

My reply is, that your children have often transgressed your commands, but they have not forfeited your favor by so doing.

Your duty to your children, does not grow out of their moral characters, but it proceeds from that relationship which you have been the means of instituting. They are your children, and no act of theirs can abrogate this relation.

You are their parents, and as such, inflexible justice demands kindness at your hands.

True, they may be disobedient children, but they are children, still, and as long as this is the fact, your duty is to their good, and upon your favor, they have a claim founded in strict justice. So it is in relation to God. — He is our Creator, and our Father, and as such, is bound by his own justice, to do us good. — True, we may be disobedient children, but that does not alter our relationship to God. He is no less our Creator and our Father, on that account, and we still have a claim upon his protection.

When God gave his law to man, he added to it no greater penalty than was consistent with tender mercy; hence the infliction of that penalty can never be opposed by the same mercy that dictated it at first.

Justice never required a more severe punishment, than is calculated to work the reformation of the offender, and such a punishment is required by mercy as well as by justice.

2. What is mercy?

According to the doctrine of our text, an application of that same principle of right which we call justice. "Unto thee O, Lord, belongeth mercy, for thou renderest unto every man according to his works."

Unto thee belongeth mercy because thou art just, is the sentiment. Hence you will perceive that it is utterly impossible for any being to be just who is not merciful, or merciful who is not just — then I may safely say that mercy is an application of the same eternal principle of right which we call justice, and the only difference between justice and mercy is, not in the principle, but in the manner and circumstances of its administration.

When speaking of justice I remarked that a parent had a right to the obedience of his child, and the child a right to the protection of the parent, and that this right was developed in the relation between them and existed in the nature and fitness of things. I said that justice was that principle of right which rendered obedience to one and protection to the other.

Now you will recollect that the child is helpless, weak and ignorant, and his own best good requires that he should yield himself to the direction of a parent's experience.

Now mercy certainly requires the parent to provide for and protect his helpless child.

So also, because the good of the child requires that he should be obedient, the same mercy demands that obedience, and *tender* mercy requires the parent to enforce it. Justice says to the child render to thy father the obedience which is his, and mercy says the same. Hence it is evident that a merciful parent will enforce obedience to the other.

I will illustrate our subject by the introduction of a case in point.

A man is walking the streets and he finds a helpless orphan famishing for food. He takes the child to his house and relieves its pressing wants. Now you may say if you please that this was mercy in that man, it was so. But it was no less just than merciful. It was an application of that justice which gives to the friendless orphan a claim upon our charity.

Now when he employs punishment as a means of effecting submission, we call it Justice.

When he employs the melting accents of love, we call it mercy, and yet it is evident that in both cases it is nothing more or less than an application of the same eternal principle of right, which renders to the parent obedience from the child.

I will illustrate our subject by the introduction of a case in point.

A man finds his own child in the streets in like circumstances takes him home and treats him as he did the orphan. That was justice.

The man did his duty and practised upon the principle that a child has a claim upon the parent for support.

Yet it is easy to perceive that in both cases the man acted justly, and though we call one act just and the other merciful, yet it is evident that in both the man practised upon the same rule of right, and the only difference was in the mode of its exhibition and the circumstances of the two cases.

To the one, the man stood related as a father, and discharged his duty as such.

To the other he stood as a fellow being to one in distress, and discharged his duty as a benefactor.

We call it mercy; it was justice also, for it is no more true that the child has a claim upon his father than it is that the widow and orphan have a claim upon our charity.

The former is more universally acknowledged, but the latter is no less binding.

We call one justice and the other mercy, not because there is any difference in the original principles upon which the acts were founded, but only in the application of it to different circumstances.

Suppose now that when the parent had found his child, he should refuse to obey his parent and return. The child is obstinate and still refuses to return. We call that a display of justice.

It is so. It is an application of that principle of right which gives the parent a claim upon the child from a father's hand and bid him go his way? No.

She weeps over his obstinacy, but knows right well that the good of the child is involved.

She sees the child is feeble and helpless, and without a father's care, will be poor and naked, upon the cold charity of the world, and her voice is heard saying, humble and submissive as she is, to her master, "I am thy servant, and thou art my master."

Thus she plucks the trembling child from a father's hand and bid him go his way? No.

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CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, JULY 18, 1834.

CONVENTIONS.

Br Whittemore, after remarking that the Maine Convention, at its late session, did not take any order upon the subject of the United States Convention, says—"Our brethren in Maine certainly will not spurn a connexion with their brethren in other states." He is right in this; and we thank him for the asseveration. Spurn a connexion with the brethren in other States? Impossible! No, indeed, there is not a brother in Maine, we venture to say, who ever thought of such a thing. It is true, the Convention did not vote to become a member of the U. S. Convention, and to prevent all misapprehension on the subject, it may be proper for us here to give the views of the brethren in this Convention, upon the subject,—so far as we understand them. When the Maine Convention was formed—the first State Convention, we think, in the U. S.—considering that, owing to the distance at which the "General Convention" was held from us, we were seldom or never able to be represented in it,—considering, also, that it seemed unsuitable that we should be governed by a body at a distance in the deliberations and transactions of which we, for the above reason, could take no part, and believing that the brethren in Maine were competent to enact their own laws,—an article was incorporated in the Constitution which went to say that this Convention considers itself a distinct and independent body, in fellowship with the General Convention of Universalists." The Convention, certainly, could not have intended any thing disrespectful or unfraternal by this course. It sincerely professed its fellowship; but chose to be independent. At a subsequent meeting of the General Convention, a Committee was appointed to visit or communicate with this Convention in order to ascertain what relation subsisted between the two bodies.—Some, it seems, appeared to think there could be no fellowship between equal's—no fellowship, unless one body was subject to the other. The Convention thought differently; and on receiving the communication of the committee, made a formal statement of its views, and stated with much explicitness the relation which they wished to have cherished between the two bodies.—Thus things have stood to the present time; the Maine Convention being in hearty fellowship with all other organized bodies of Universalists, but independent in itself. In the mean time, the General Convention has taken measures to resolve itself into an U. S. Convention; and has adopted a Constitution. But it has not yet been deemed necessary that this Convention should take a new altitude simply because that body has. Our Constitution, until altered, obliges us to stand as an "independent body, in fellowship with all other Conventions and Associations in the U. S."

For ourselves, we confess, speaking as an individual, we have no great faith, at present, in the practicability or utility of maintaining an U. S. Convention. For some reasons, we are aware, such an organization might be pleasant enough; still, on the whole, we are inclined to think, as Br. Whittemore happily expressed his ideas on the subject before the General Convention in Concord,—"It will prove but a pretty bubble—the larger you blow it, the thinner it will be and the more likely to break." We think it will be next to impossible that the annual meetings, for any length of time, should be attended by representatives from the several State Conventions—unless by letters, a sort of representatives, by the way, which will take but a silent part in the deliberations and votes of the Convention.—Should the body continue, we are prepared to expect, by and bye, that the Council will consist of a half dozen Letters filed upon the table, accompanied by four clergymen and six laymen residing in the State where it happens to be held. But if the brethren in States centrally situated, think it desirable and feasible to have such a Convention, most surely we can have no possible objection to the gratification of their desires. On the contrary, "we wish them prosperity in the name of the Lord."

These are our individual opinions. We may be singular. With our present views, however, we think it would be decidedly better as a general thing, for each State, where practicable, to organize an independent Convention—not so independent, however, as to "spurn a connexion with the rest."—Such a connexion we think highly desirable; but what is the most feasible and least objectionable mode of coming at it, is the question. We have some times thought it might be well, for each Convention to maintain its own meetings, and whenever it could, appoint a Messenger to visit its neighbour, or any other Conventions, where practicable, with a view to cultivate a friendly intercourse between the bodies and to communicate such knowledge in relation to the local prosperity of the cause as might be deemed

desirable and useful. Our publications would of course, publish these Proceedings, and thus whatever was valuable either in the shape or of "advice" would with all expedition go before the brethren at large, for their consideration and improvement.

AN EDITOR'S OBSERVATIONS.

During a late tour up the Kennebec, the Editor of the Hallowell Advocate entertained his readers—very pleasantly—with sun-dry sketches of his travel's, and divers notes upon what he saw by the way. When steam had pushed him onward as far as Waterville, and whilst waiting for the refreshments prepared for our frail bodies at the dinner hour, curiosity led him to accompany a fellow traveller into the Universalist Church, where the Maine Convention were assembled for public worship. As this might have been the first time our neighbor ever saw a Universalist congregation—a collection of people, who, in the estimation of some men, hardly have it in their power to look or behave within hailing distance of the decency and order of other men,—or heard a clergyman of our faith "deliver his testimony,"—we were somewhat curious, as our eye run over his remarks upon the incident, to see whether the prejudice so generally and so carefully cherished against us by those who know the least of our doctrines and "the order of our house," should show itself in any notes which he had to offer upon the subject. We doubt not, indeed, that neighbor B. generally intends to be fair, and to regard the truth; and in this case he has carried out such intentions. The following are his remarks upon this subject. It is proper, here, to say, that the preacher of whom he speaks, was the Rev. Seth Stetson—formerly a Unitarian clergyman.

"While waiting for the dinner hour to arrive, I stepped with a friend into the Universalist meeting house, where that sect was holding its annual Convention for the State. The meeting house, which is a new one, is very neat in its style and appearance. On this occasion it was quite full, and from the multitude of chaises and wagons about the house, and the stables belonging to the public houses, I presume there were a large number of persons from a distance. The preacher was a man perhaps rather past the middle age, easy, fluent, and expressive in his manner, and evidently a man of considerable ability and a good deal of industry. He was discoursing upon the external evidences of the truth of the Bible, and comparing them with the evidences of the truth of other religions, and also of certain passages in profane history. It was an argument which addressed itself to the understanding, and was calculated to convince any rational and candid mind. Christians of every denomination would have heard it with pleasure." [Think you so, neighbor B.? Why, such are the prejudices in the world, that we doubt not there are hosts of Christians of other denominations, who, if they had been present, would have been so far from being pleased with the argument since it came from a "wicked Universalist," that they would have gone away in disgust, called it rank infidelity and solemnly warned the people against hearing such men preach.]

We thank the editor of the Advocate for speaking so candidly on the subject. He cannot but know that we as a denomination are barely misrepresented and slandered by our opponents—among which misrepresentations and slanders, it is not the least to say that we are little or no better than infidels, are the enemies of religion, morals, and about every thing else which is good. Hereafter, we hope, when neighbor B. finds himself reading Unitarian productions in which such misrepresentations are introduced, he will, like an honest man, openly rebuke such unfairness and do us as liberal justice as he would others.

Br Whittemore inquires of us—Were not the students of Waterville College countenanced in omitting their recitations, if they attended the protracted meeting? Doubtless they were countenanced; and this may not be the strongest word which might justly be made to apply. But we have been assured by the President, whom we take to be a man of truth, that no influence was exerted to induce any student to attend the Baptist protracted meeting, nor were there any efforts made to prevent scholars from attending the Universalist Convention. On application, students who chose, were permitted to attend either meeting. We take it, that this liberality and impartiality must be understood as applying to the immediate Government; that influences from other sources were exerted to induce Students to attend the protracted meeting, we have no doubt. We upon the principle of doing justice to all go men, and letting the truth have its weight everywhere. Whatever we see wrong anywhere, we shall always fearlessly expose, even though we run the hazard of being called hard names by our opponents; whatever we see right, we shall be willing to approve. If we cannot stand by carrying out this principle, we must be content to fall.—*Fiat justitia, ruat cælum.*

WAY TO DO GOOD.

There are some people who seldom or never give any thing for the support of the Gospel. They profess to love the truth, and to be willing to do what they can to extend a knowledge of it amongst their fellow men, but "the times are so hard" and they are, or think they are, so poor, they cannot raise or expend a little change, or any of their "carnal things" for the support of the cause. We are not disposed, severely to censure all of such people. Doubtless many do find it difficult to contribute of their goods for the prosperity of the cause. We are inclined, too, to take them at their word and believe they are willing to do what they can to spread knowledge of the truth. And as they probably never thought of the idea, we would take the liberty of pointing out to them a way in which they can do much, without costing them a cent in money or a gill of grain. The Intelligencer, for instance, is a herald of the glad tidings of salvation to the people. It is devoted to the dissemination of truth. By the blessing of God, it may be made to do as much good in town every week, as a minister could by preaching two sermons on the Sabbath. If proper efforts were made hundreds and thousands in our State might be induced to read its columns who seldom or never hear a Sermon preached. Now let the man who is so poverty stricken that he cannot give anything in money to support a preacher, just go out on a leisure day and exert himself to extend the circulation of this, or some other kindred publication. If he succeed in one instance, he will be the means of carrying the truth every week to five or ten persons directly, and perhaps to many more indirectly in whose way the paper may fall as acquaintances and neighbors. Suppose he succeed in securing ten subscribers, and thus introducing the paper to ten families; in this way he will, in fact, collect every week a congregation to be preached to by the Intelligencer, as large as some preachers number, ordinarily, in a Sunday meeting. Here great good might be done! and all this only by the convenient exertion of any individual who wishes well to our cause. Not only will this little service not cost him a cent; but we promise every one who will make the effort, that he shall even put money in his pocket by it! That is to say, we will give him in cash one dollar for every four good, paying subscribers which he may obtain. Doubtless he could procure enough per day to secure him more wages than he could commonly earn.

We make this proposition to every brother that sees this, who is "willing to do what he can" to promote the cause of Universalism—whether he is, or is not able to do anything else for the truth. Is not the proposition a practicable and a reasonable one? Brethren, think of this thing.

SUNDAY SCHOOL CELEBRATION.

We notice in several papers an account of a celebration of the 4th of July in Waterville by "the Sabbath Schools in Waterville, Fairfield, Winslow and Clinton." The account is a pretty one enough; but we have heard of some circumstances connected with it which savor of partiality and exclusiveness, and which therefore are, in our view of the matter, highly censurable. The celebration is said to have been had by the Sunday Schools; language which would leave the reader to understand that all the Sabbath Schools in Waterville, &c., were invited, and participated in the celebration. The fact, we understand, was not so. One of the largest and most efficient Sunday Schools within the territory mentioned—nay within Waterville Village itself, was not invited. And why? Can any body conjecture any other reason, than because it is connected with the Universalist Society? This is believed to be the cause. We know not who is accountable for this neglect; for we are ignorant as to who the inviting party was. We believe, however, it was the Baptist Society. The Christian world has seen enough of the spirit of exclusiveness among adult professors, but to bring that spirit into operation among youth—unsuspecting, guileless children, and to proscribe them because, in the order of Providence, they belong to families which do not support the cause of autoodoxy—this is a stretch of intolerance quite unprecedented and almost insufferable. But the neglect of which we speak, is not the worst abuse to be censured. Through misinformation, it seems, some of the children belonging to Mr. Gardner's Society, supposing the occasion was one for all to unite, dressed themselves *cap a pie* and repaired to join their fellows in the celebration. They went, but were not received. Inquiry being made, and they answering that they belonged to Mr. Gardner's Sunday School, they were told the party wanted no Universalists there, and otherwise so severely treated that they actually made their way out of the windows to escape the pious rage of the elect! And they were thus rejected and cast out, in the very face of a prominent inscription in roses and evergreens, spread around the gallery—"SUFFER LITTLE CHILDREN TO COME UNTO ME, and for bid them not!" We hope there is some

mistake in this matter, and should be happy to see an explanation, which would make the whole subject appear fair and right; but as at present advised, we can but censure the partiality and cruelty which appear to have been practiced on that occasion.

QUESTION FOR SOLUTION.

Some religious paper, wished some one, if possible, to inform why it is that the rain which falls on Sunday is so much more injurious to health, than that which falls on any other day of the week? Of the fact that Sunday rains are peculiarly dangerous and hurtful, there can be no doubt; a majority of the people can testify that it is so—and majorities in this country settle all matters of fact and sound doctrine. But how? or wherefore? Why plainly in this way—Take, for instance, the members of any religious Society; during the week, whilst engaged in business or pleasure, most of them can brave the storms, in rain, wind or snow, and there is little danger to health; but when Sunday comes, if the clouds distil their gentle rains, they look out of the window in discouragement. They would like to go to church; but—"it rains,"—it will not do to venture out to day,—they would certainly catch a death cold; and prudence restrains their desire for public worship and compels them to saunter in the easy chairs or roll upon the downy beds. The minister, indeed, can go to meeting; the rain will not harm him; but as for his parishioners, they would certainly have the consumption should they expose themselves to a Sunday's rain. What is all this, but evidence that the rain on Sabbath day, is peculiarly injurious and fatal to religious men? Will any one inform us, how this remarkable fact is to be accounted for?

MORE EFFECTS.

Br. Balch, of the Claremont Impartialist, gives the following account of the effects of a recent protracted meeting in his neighborhood. Such things, now a days are common incidents. If these protracted measures continue much longer, and are attended by the success which their authors labor to secure, insanity will be deemed the only sure evidence of genuine conversion, and every autodox church will become an insane hospital, with no keepers of sound mind to take care of the elect:

"We are now compelled from a sense of duty and regard for human happiness to add another to the long, dark list of insanity and attempt of murder which has occurred in an adjoining town. In this case we forbear to give name and place so long as the spark of life shall remain in the frantic frame she attempted to destroy.

A young, beautiful, affectionate, and dutiful wife, the mother of two small children, attended a considerable portion of the time during a fourteen days meeting, early in the spring, and since a meeting of shorter duration. From the first she has been melancholy and desponding. And why should she not be? Her own prospect for happiness was precarious, in the extreme. She believed in a Being in heaven—not a Father and Savior, kind and compassionate, but a monster of flaming wrath and fury, about to cast her off forever. No ray of hope to cheer her path, no rich promise of a Father's love!

The billows of unending woe rolled their dark surges before her, and showed her certain doom! How could she retain her senses? And her sweet, darling babes, those innocent pledges of love, exposed with her to suffer unmitigating pains, in regions of despair. All this the assurance of divine truth, fourteen days successively preached from the altar of God! How could she reflect on these things and be comforted? She could not.

And therefore in an unguarded hour, attempted the fatal act: first with a razor which failed of success: then a pointed knife which she plunged several times into her heaving and inconsolable bosom. But her life is yet spared, though almost despaired of. Yes, she still lives, a monument of the evils resulting from protracted meetings."

OTSEGO ASSOCIATION.

The first session of the Otsego Association of Universalists, was held at Fort Plain, N. Y. on the 25th and 26th ult. Br. J. Potter, Moderator, and Br. L. C. Brown, Clerk.—During the meeting, Br. J. Bushnell was installed over the Society in Fort Plain. The fact that there is manifestly a deficiency in the means of supporting the ministry within the limits of the Association—a deficiency arising from a want of concert and system,—led to the adoption of a resolution recommending to the brethren in different sections to choose a Treasurer, and collect what subscriptions and contributions they can to be deposited in his hands, and promising that on application to the standing Clerk, Br. J. Potter, they shall be supplied with "able ministers of the New Testament." During the session Sermons were preached by Brs. O. Roberts, D. Skinner, J. Britton, and S. R. Smith. Nine ministers and seventeen lay delegates were present as members of the Council. The congregation was large and attentive; the preachers seemed filled with a divine unction, the singing was good, the Society with which the Association met was found uni-

ted and prosperous, and Zion rejoiced in the salvation and strength of her God. So says Br. D. Skinner of the Utica Magazine, and we know he always aims to say things true and honest.

UNIVERSALISM.

A writer in the Baptist Advocate, over the signature of "X Y" is pursuing a series of numbers against Universalism, in which he betrays gross ignorance of the subject on which he writes. We believe we can guess at the authorship of those communications, and would inquire if he is not a Baptist clergyman in Cumberland County, who has a very likely son that is prosecuting a course of studies with one of our worthy ministering brethren in Massachusetts, preparatory to engaging in the Universalist ministry. We could, and in due time may, make further inquiries relative to the encroachments which Universalism is making in his family and church, but we forbear now. Mr. "X. Y." is near the close of his alphabet; we hope when he gets through he will begin at the right end and arrive at the truth.

We notice that several Restorationist clergymen have been settled of late over Unitarian or Congregational Societies. We know not how to account for this, unless on the supposition that there are not Restorationist Societies enough to secure the services of the present number of Restorationist ministers. Have they consented to accept the proposition of Mr. Farr and become incorporated into the Unitarian body by saying little or nothing about their belief in the salvation of all mankind? Or are the Unitarian and Congregationalist Societies over which they are settled, willing to hear Universalism publicly avowed and preached from their pulpits?

[For the Christian Intelligencer.]

HISTORIC SERMONS.—NO. 17.

ISAAC.

"By faith Isaac blessed Jacob and Esau concerning things to come." Heb. 11, 20.

Isaac was Abraham's child of promise. He was born when his father was 100, and his mother Sarah 90 years of age. He possessed much of the faith and piety of his parents. He was circumcised at eight days old, according to God's command. "And the child grew and was weaned, and Abraham made a great feast the same day that Isaac was weaned." When Isaac was a young man he went with his father Abraham, to mount Moriah, to be offered up as a burnt offering. How submissive and obedient to his father! How humble and devout before his God!

When Isaac was 40 years old he took Rebekah to wife. She was his cousin Bethel's daughter. Isaac was willing his father and his God should choose for him a companion. Abraham wished Isaac to marry one of his brother Nahor's descendants. Hence he sent Eleazar, the head servant in his house, with costly presents, to Padaram to seek a wife for his son. Rebekah believes the report of the servant concerning the extraordinary man, who was heir to such rich and pious persons, as old Abraham and Sarah. Rebekah was a virtuous and beautiful woman. Isaac was returning from his place of meditation and prayer, when he first saw her. He loved her, and was comforted in her company, after his mother's death.

Isaac and Rebekah lived together 20 years before Esau and Jacob were born. These believing parents had each a favorite child. Isaac loved Esau, and Rebekah loved Jacob. This was very natural; because when the boys grew, "Esau was a cunning hunter, a man of the field," of course, much in company with his father, tending his flocks and herds, which probably, he had to defend against beasts of prey. But Jacob was a plain man dwelling in tents with his mother. Their natural constitution and disposition, together with their education and habits, were so different, that each parent had a son to accompany them, in the house and in the field. Esau hunted the deer, and procured the venison, and made savory meat, such as his father loved. But God, the giver of every good and perfect gift, gave Isaac faith to bless both Jacob and Esau concerning things to come."

Rebekah took advantage of her husband's blindness to impose her beloved son Jacob upon him, and obtain his blessing, while Isaac was hunting venison for his father. Isaac had willed, and Isaac had run in obedience to his father; but Paul says, it is not of him that willetteth, nor of him that runneth but of God, that sheweth mercy. God had informed Rebekah before her twin children were born, or had done any good or evil that the purpose of God according to election might stand, that they were to be heads of two nations, and the elder should serve the younger. Esau sells his birthright to Jacob for a mess of pottage, and now he cannot make his father repent, of making Jacob his head, though Esau sought it carefully with tears.

Jacob was chosen to be the father of the twelve tribes of Israel, and the progenitor of Christ. The knowledge and worship of the true God of Abraham, was to be maintained in Jacob's family. Esau was blessed with a worldly portion; and when he should have the power or dominion he should break the yoke from off his neck. In general the Edomites were to be in subjection to the Israelites. We have no account of God's ever appearing to Esau, or of his ever erecting an altar to the worship of the Almighty. Esau seems to have been a heathen man in this respect. He hated his brother and was determined on his death, as soon as his father was dead. But God restrained him from accomplishing his purpose. By means of Jacob's humble supplication, and generous presents, Esau's anger is turned away. But Esau displeased his parents in forming connexions with heathen women.

At times Esau has tender passions. He weeps for a blessing from his father. He meets his brother with kindness and brotherly affection. He appears to have lived peaceably with Jacob the rest of his days. He

EASTERN CHRONICLE.

joins with his brother in burying their father.

But Jacob must suffer for his evil conduct. He is banished from his father's house 20 years. He sees his beloved mother no more. He is doomed to serve as a shepherd, exposed to the frost by night, and the scorching sun by day. He is imposed upon by Laban with a weak-eyed Leah. His wages are changed ten times, by his jealous father-in-law. Thus he found a just reward for imposing upon his father, and robbing his brother. But God in mercy met him on his way, in dream by night, and promised him protection and prosperity. And his love for Rachel made seven years service seem but a few days.

Isaac was a man of pious and peaceful life. He seems to have been rarely from his home, and his country. He once removed to Gerar, among the Philistines, in a time of famine. There he met with kind treatment from Abimelech, who reproved him for calling his wife his sister. But he was defended from harm, and separated from Abimelech in a covenant of peace.

The great wealth of Isaac, excited the envy of his neighbors. He had trouble in clearing the wells of his father which the Philistines had filled. But when difficulty arose, he removed and dug new wells, to water his numerous flocks. He seems to choose to suffer wrong, rather than do wrong. He would remove away from his place, rather than live in strife with his neighbors.

Isaac was a tiller of the ground, as well as a keeper of flocks. He sowed, and the Lord blessed him with an hundred fold. Wherever he dwelt he built an altar to his God, and offered sacrifices of thanksgiving and praise.

In all his ways, he acknowledged God, and his steps were directed in mercy. So lived and died Isaac, the man of faith in the God of Abraham. He lived to 180 years; 5 years older than his father. The same is said of Isaac as of Abraham, he was gathered unto his people. — S.

For the Christian Intelligencer.

M. DREW,
Sir, — I saw a piece in the Christian Intelligencer a short time since under the head of "Excommunication" and over the signature of "M. L. C." in which are some things entirely false; and truths so colored as to produce a false impression on the minds of your readers. As a friend to truth, I wish you to insert the following; which is a correct statement of the proceedings of that meeting, without partiality; not doubting but you will be willing to correct the error.

The meeting alluded to, was a Class meeting, held at my house, at which Elder True, Brother Freeman Dean, Brother Stephen Clark and myself were present; being all the male members of the Methodist Church who were present. In the course of inquiring into the spiritual prosperity of each individual (which is the usual course of proceeding in the Methodist class meetings) while inquiring of Mr. Colburn, he, instead of relating his present enjoyment, began to relate his change of sentiments, — Elder True remarked, that this was not the present subject of inquiry; that he would hear him on that subject hereafter. The inquiry was, how he enjoyed his mind? Mr. Colburn then went on to speak of his present enjoyment of mind, without interruption. After passing through the usual exercise of Class, Elder True called on Mr. Colburn to answer to the charge which had been preferred against him for embracing and disseminating the doctrine of the unconditional salvation of all men; (which "Methodists" consider false doctrine, and a violation of an article in the rules of Church discipline. See Discipline Chap. 1st Sec. 7th v. 3d) Mr. Colburn acknowledged the truth of the charge.

Elder True then called on the brethren for vote; but no one voted, (not understanding his meaning) Elder True then said that he did not request us, but to give our opinion in relation to his innocence or guilt. A vote was again called for, when Brother Dean and myself voted, Elder T. then enquired of Brother S. Clark (as he did not vote and he being the only one that did not) whether he did not think him guilty of the charge according to his own acknowledgment. Brother C. replied, "I think it a small thing to turn a brother out for." To which Elder T. remarked "do you consider it a small thing between conditional and unconditional salvation?" "Dont you believe that he is guilty of the charge agreeable to his own statement, if he speaks the truth?" To which Brother C. replied "Then I dont see how it can be otherwise."

Elder T. then proceeded and did expel Mr. Colburn. At the close of the meeting I gave Mr. Colburn my hand and told him I should be pleased to meet him in prayer meetings, which was all I said to him on the subject, and the only person that said any thing to him on the subject before he left my house.

W. HOLMES.

Frankfort, June, 1834.
The above is a true statement of the proceedings of the class and Church meeting at the time Mr. Abraham Colburn was expelled from society.

FREEMAN DEAN.
STEPHEN CLARK.

Anecdote. — The following receipt for getting out of Hell was told from the pulpit last Sabbath by our venerable Mr. Barron of this place. He said that there was somewhere in Vermont a very pious and zealous divine, at a four days meeting preaching up terror probably to his hearers, who was asked if he did not feel afraid of going to Hell? "Oh no," replied the Minister, "if I should go there I should set up a Prayer Meeting and they would not keep me." No, replied our good preacher, they would not keep a praying man there. — *Impartialist.*

EASTERN CHRONICLE.

"And catch the marmots living as they rise."

GARDINER, JULY 18, 1834.

LATEST FROM EUROPE.

Important from England. — Messrs. Topliff, have received Halifax papers to the 1st July, containing accounts from England to the 29th May, received by His Majesty's ship President, 33 days from Portsmouth.

Resignation of Ministers. — Sir James Graham, Mr. Stantly, the Duke of Richmond, and the Earl of Ripon (Mr. Goderich) tendered their resignations on the 27th of May. The two first were accepted — the two last declined by His Majesty.

This event occurred just before the departure of the President, and seems to have been brought about by personal discussion in the Cabinet.

The King, in his speech, published in the Standard of the 19th May, announces his fixed determination to maintain the Church of England and Ireland.

It is said that the British Charge d'Affaires to Buenos Ayres having signified to the government that the vessel called Flor del Rio was fitting out at that port to engage in the Slave-trade, the Minister replied that measures would be taken to prevent "a commerce as contrary to justice and the civilization of the age, as it is to the sentiments of the government of Buenos Ayres."

France. — We perceive nothing of importance in relation to the affairs of this kingdom, if we except the dissolution of the Chambers of Deputies. Our latest Paris

is that the British Charge d'Affaires to Buenos Ayres having signified to the government that the vessel called Flor del Rio was fitting out at that port to engage in the Slave-trade, the Minister replied that measures would be taken to prevent "a commerce as contrary to justice and the civilization of the age, as it is to the sentiments of the government of Buenos Ayres."

Important from France. — We learn that among the passengers by the North America is Theodore Sedgwick, Jun. Esq. Bearer of Despatches from Mr. Livingston, our Minister to France, to this Government. The French Government, after long delay, has at last given up the original papers of the ships illegally captured. The French Government has also consented to give us copies of the decisions by which the condemnation of those vessels was made. Mr. Sedgwick, we learn, is the bearer of the original ship's papers. It may be inferred from these bearing at the present time, that Mr. Livingston entertains full confidence, that at the next session of the Chamber of Deputies funds will be appropriated to carry into effect the treaty concluded with Mr. Rives.

New York Evening Post.

Mr. Fay, writing from France to the N. Y. Mirror, says that "there is no sound in nature, like the "Bonjour Monsieur," (good day, sir) of a pretty French woman, after she has cheated you out of a dollar. It is, actually, delightful — perfect music, — but it costs more than the opera."

From Spain and Portugal. — Gibraltar papers to May 24th, received by brig Mallard, at New York, inform that there was an illumination at Lisbon, May 19, in celebration of a victory at or near Santarem, in which six field pieces and 300 prisoners were captured from the Miguelites. It was reported that a two-decker of Donna Maria's had been despatched to Padua.

An attack was made on the 5th, upon Faro, by the Miguelite army of 6000 men under Count Bourmont, who was obliged to withdraw with 100 killed and near 4000 wounded.

The Cholera had broken out at three places within 2, 3, and 5 leagues from Malaga.

Important. — The N. Y. Gazette publishes a letter dated Maderia, May 31, received via Philadelphia, which states that "on the 28th inst. one of Donna Maria's ships, a heavy Frigate, made her appearance in the offing, and sent on shore a flag of truce, which was not received by our Governor, who seems determined to hold no communication whatever with her. She still remains at some distance, and this morning communicated the following by signals: 'Santarem fell on the 18th — Army broke up — Miguel escaped at 3 o'clock in the morning — our soldiers entered at 5 o'clock.' — So that we anticipate very shortly some decisive blow will be struck for the possession of the island. Late accounts from Lisbon state that a squadron of 16 ships was to be in readiness to leave the Tagus about the 5th of June, and in all probability they will form the force destined to reduce this island."

Steam Boat Burnt. — The Savannah Georgian of the 18th, gives the following account of the loss of the Steamboat *Basil Lamar* which we copy from a postscript in the Charleston Courier of the 19th, received last evening by the brig Courier. — *Jour. Com.*

FOUR O'CLOCK, A. M.

Fire. — We stop the press to announce the loss by fire, of the large and commodious steam boat, owned by our spirited and enterprising fellow citizen, Gazaway B. Lamar, Esq. The fire was discovered about 3 o'clock, near the chimney, on the left side of the boat; and although every exertion was made by Captain Creswell, and the hands on board, to arrest it, the destructive element defied their efforts, and the boat was enveloped in flames. She was towed over to the opposite shore, where she had burned to the water's edge, when we left the wharf. We fear this loss is a heavy one upon the proprietor, as from what we can hear, he was probably not insured. If so, a deprivation heavy, is rendered very severe. We trust such a loss, is to some extent, covered. The Basil Lamar returned about nine o'clock last evening from towing a vessel to sea, and was to have started this morning to tow another. The fire was doubtless accidental, probably from some defect in the chimney.

There was no cotton, we learn, on board,

she having discharged her freight on Tuesday. A few trifling articles which were on deck, were saved — every thing else consumed.

Undulating Railway. — By experiments performed, at which the first mechanics of England and a deputation sent from the government of France, were present, the following important facts have been made known, "that a locomotive engine can convey on an undulating line double the load which it is capable of conveying at the same velocity on a level, and that it can accomplish this by the employment of only half its power."

A match for the Sea Serpent. — A fisherman being out in a little vessel, near Tepani, unfortunately fell overboard, and was instantly snapped up by a monster resembling a large sea dog, in sight of several other fishermen, who then made to the shore with all speed, lest the monster should take a fancy to make a dinner of them next; but as soon as they had recovered from this panic, they considered the damage the monster might do to their fishery, and being likewise desirous to revenge the death of their comrade, they got divers instruments made, to which they fixed large steel hooks, and then went out in their boats, in quest of the monster, which had appeared several times before that shore. Having found him on the 6th November, they baited their hooks with horse flesh, but this device did not succeed. The monster kept aloft, as if he suspected the design; wherefore, they threw out a noose with a bait suspended in the middle of it, two or three men holding each end of the cord. This stratagem succeeded; the monster leaped at the bait so vigorously that its whole head got through the noose, and the fisherman, instantly pulling the rope, dragged it to the shore. It was 20 palms in length, and its mouth excessively large, with 3 rows of teeth in the upper jaw — and the tail was 7 palms in length; the belly was not proportionate to the rest of the body, being only 14 palms in circumference. It was a female, and weighed upwards of 4000 lbs. The next day the fisherman cut it up, and found in it a great quantity of fish, one half a man's skull with the hair on, as also two legs, part of the backbone and the ribs, which they judged to be those of their unfortunate companion, that was drowned a few days before. — They afterwards burned this monster, lest it should infect the air. It appears from Pliny and other authors that sea monsters of this kind were known to the ancients, by the name of *canis-eur-carcharias*. — London paper.

Wonderful Preservation. — In September last the schooner New Connecticut, bound from Conneaut to Buffalo, was capsized off North East, Pen. and was supposed to have sunk. She was subsequently discovered, not sunk, but righted, and Mrs. Mary Applebee, of Holden, (now of Black Rock) after being five days in the cabin, partly immersed in water, came out alive, like one from the dead! Mrs. A. (says the Buffalo Patriot) has prepared a narrative of the circumstances attending the disaster to the vessel, and her astonishing preservation and deliverance from such imminent perils. It is a narrative of thrilling interest, and the facts are corroborated by abundant and unquestioned testimony. It is now in press, and will be published in a few days, and we hope the public will extend a liberal patronage to this lady, who has passed through sufferings and trials of such a peculiar nature. — [N. Y. Com. Advertiser.]

Rail Road to Needham. — The Boston and Worcester Rail Road was yesterday opened from Boston to Needham. On this occasion the Stockholders, and a number of other gentlemen, to the number of about two hundred, in all, by invitation of the Directors, made an excursion to Needham, in eight passenger cars, drawn by the new Locomotive Yankee. — The excursion was pleasant, and the party appeared to enjoy the ride, and the beautiful scenery which is presented to our view on different parts of the route. The return passage was made in just thirty-five minutes, the distance being twelve and a half miles. The cars commence from to-day, running regularly three times a day, to Needham.

Curtailment. — Peculiar circumstances render it necessary for us [we the editor] to curtail our business. We have relinquished the pedagogical profession — given up tending bar — stopped ferrying — forgotten the art of cleaning cloaks, and sundry and divers et ceteras — and have "resolved unanimously," in committee of one, to confine ourselves exclusively to editing, setting up, and working off the "Mercury," practising law, physic and surgery, executing deeds, conveyances, &c., and cutting profiles. We hope by this arrangement, to have an occasional leisure hour.

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Cold Water. — We heard of several deaths during the recent hot weather, which were immediately referable to an imprudent use of cold water. The New York Star mentions the following cases:

"We regret to say, that a poor, unfortunate Irish laborer was yesterday carried home dead from Forsyth street, in consequence of having stopped to quench his thirst at a pump."

Another! — We just learn, that between 2 and 3 P. M. a young man aged about 18, having freely drank at a pump at the corner of Mulberry and Grand streets, became insensible, and died in ten minutes after."

The New York Gazette says,

"The heat for the last three days has been excessive. Each day the mercury has been up to 92, and yesterday to 93 in the shade. All animal strength has been nearly prostrated. — Several men and horses have dropped down in our streets, and expired — some, from drinking cold water, and others from exposure to the heat. — Nearly all the carpenters, Masons, and Labourers, employed out doors, have suspended their work. A lad barefoot, was yesterday found crying in broadway — on being questioned, he said the bottom of his feet were burned by the pavements, and he was conducted to a puddle of water in which he was left standing."

Such was the general precaution of working men yesterday, that not half the usual number performed their daily work.

Three labouring men died of the heat in Hudson street on yesterday afternoon.

More Shipwrecks. — The Montreal Gazette of Thursday last, contains some particulars of two other losses at sea, not hitherto reported. One, the Proselyte of Limerick, with 223 passengers, all of whom have been safely landed at Richibucto, (Nova Scotia,) in a lamentable state of misery, and the other name unknown, but described as being from the west of England with 250 passengers, 7 of whom only are saved.

A tea party was lately held in Preston, Eng. at which there were present about 1200 persons. The tea kettle was a boiler containing 200 gallons, and forty reformed drunkards officiated as waiters.

The Mississippi Valley. — This great valley, which, but a few years since, was a howling wilderness, inhabited only by savages and beasts of prey, now contains nearly 5,000,000 of civilized inhabitants — about 2,000,000 more than the whole population of the United States, at the memorable era of our national independence.

Thunder Storm. — A severe storm, attended with strong wind and some flurries of hail, was experienced in this city last evening, but we do not know that any damage was done. In the adjacent town of Hamden and North Haven, however, we learn that the hail was very large and destructive. A gentleman informs us that they were of the size of a pigeon's egg, and broke great quantities of glass, nearly a hundred panes being broken in the Episcopal Church in Hamden; but the greatest damage is to the crops, trees, grass, corn and potatoes, being prostrated, and much injured. — *N. Haven Star.*

Iron. — The total value of the annual manufacture of iron in the State of New York, is estimated at about \$4,000,000.

Milk and water. — A good anecdote is told of a monkey who stole the purse of an Irish woman while on her passage to this country and running with it to the shrouds of the vessel, alternately threw upon deck and overboard, every dollar of its contents. Silently the old woman busied herself picking up and counting till, finding he had finished, she clasped her hands and exclaimed, "Oh! the wonderful curatur, sure was ever justice served more equally — not — water — sure wasn't by the selling of milk — sure wasn't that same half water? Oh! the wonderful curatur, oh!"

Puzzle. — The Philadelphians have passed an ordinance, imposing the necessity of wire basket puzzles upon dogs, after July 1st — and the citizens are puzzled where to obtain the muzzles.

Another Rival Seaport. — The beautiful town of Newark, New Jersey, has been made a port of entry, and Archer Gifford, Esq. appointed Collector of Customs. We wish the citizens of this port every advantage they expect to derive from their new commercial situation. In enterprise they are not excelled by any body of men in the Union, and from their great manufacturing establishments, we hope they will be enabled to send forth increased supplies to our fellow citizens in every section of our extended empire.

Extraordinary Growth. — The following we find in the Munch Chunk Courier: One hundred and ten stalks of rye were brought to our office this week, which according to the judgment of all who have examined them, all grew from one grain of rye. — They were of the usual height and their heads filled with rye. — They grew upon the farm of Capt. Philip Woodring in Williams township, in this county. If this is any evidence of a plentiful harvest the farmers will certainly have one.

Navigating the Air. — A gentleman in Cincinnati has invented an aerial steam boat, in which he was to ascend on the 4th inst. It is thus described in a Cincinnati paper: — "It is about ten feet long; the ribs being covered with silk, in order to render it very light. The engine, of two horse power, is placed in the middle, and turns four vertical shafts projecting over the bow and stern, into each of which are fixed four spiral silken wings which are made to revolve with a sufficient velocity to cause the vessel to rise. Over the whole is fixed a moveable silken cover designed to assist in counteracting the gravitating force, at the same time tending to assist in its propulsion. The whole boat, including the engine, weighs 60 pounds, and has cost about \$300."

A country editor, whose business had expanded into more ramifications than he could find time to attend to, thus gives notice of a court-martial to his operations.

Curtailment. — Peculiar circumstances render it necessary for us [we the editor] to curtail our business. We have relinquished the pedagogical profession — given up tending bar — stopped ferrying — forgotten the art of cleaning cloaks, and sundry and divers et ceteras — and have "resolved unanimously," in committee of one, to confine ourselves exclusively to editing, setting up, and working off the "Mercury," practising law, physic and surgery, executing deeds, conveyances, &c., and cutting profiles. We hope by this arrangement, to have an occasional leisure hour.

Rail Road to Needham. — The Boston and Worcester Rail Road was yesterday opened from Boston to Needham. On this occasion the Stockholders, and a number of other gentlemen, to the number of about two hundred, in all, by invitation of the Directors, made an excursion to Needham, in eight passenger cars, drawn by the new Locomotive Yankee. — The excursion was pleasant, and the party appeared to enjoy the ride, and the beautiful scenery which is presented to our view on different parts of the route. The return passage was made in just thirty-five minutes, the distance being twelve and a half miles. The cars commence from to-day, running regularly three times a day, to Needham.

Br. B. Bates will preach in Bowdoinham 1st Sunday in August.

Br. S. Stetson will preach next Sunday in this town (Mason's Hall), and on Sunday the 27th in Waldeborow.

Br. Brimblecom of Westbrook will preach in August next Sunday, on

We give place to the following, as the production of a youth who has not yet attained his sixteenth year. He has the germ of talent, which, if well cultivated, will qualify him as a good writer.—ED.

THE GRAVE YARD.

I love to steal away at eve,
When all is calm, and still around;
The busy scenes behind me leave,
And tread upon thy hallowed ground.

What though, within thy walls, no trace
Be found, of love or friendship dear?
A sad heart loves a lonely place,
And binds the soul steadfastly here.

Bere, darkened tomb-stones crowd my view,
And all my very senses shroud;
Remembering me, that soon I too
Must add one to the pallid crowd.

O say not, that the grave contains
All that fond man shall ever be!
The savage beasts that roar the plains
Thoughtless, were happier than he.

Death! thou hast marked all human kind,
As subjects of thy dread abode;
The body dies, but then, the mind
Hies, homeward, to her MAKER, GOD.

Death, thou mayest hold dominion free,
O'er suffering, poor, mortality;
But know for truth, soon thou shalt be!
All swallowed up, in victory. W. P.

Athens, June 24th, 1834.

From North's Star,

HOPE.

A recent conversation with a friend, to whom they are addressed, suggested the following lines:

Yes, I will hope, though years have fled,
Unchanging in their sadness by;
Though ev'ry flower that raised its head,
In bloom awhile, now torn and dead.

Withered upon life's path, doth lie.
Ah! didst thou know how bright a dream,
Hope's magic pencil fondly drew
In life's young hour, when ev'ry gleam
Upon the heart, was like the beam
Which gives the rainbow hue;

Thou wouldst not marvel I should sigh
To know it was too bright to last;
Or that the tear should dim the eye,
Or on the soul, thus mournfully,
Despondency her shades should cast.

Gay are the poet's early hours,
Happy the early, lay he sings,
For then his harp is decked with flowers
Cultured from fancy's rosy bower,
Bright as his own imaginings.

Then, in his ardent dream appears
A dew-gem'd wreath, that sparkles bright.
Dew drops? alas they are the tears
Wrong from his soul in after years,
When friends forsake and sorrows blight.

Yet sweetly does the siren sing,
And tell when wintry storms arise:
The flowers that from the green earth spring,
Whether bloom, when on light wing,
Birds greet again the sunny skies.

Onward—still onward, glide my barque!
A haven thou must reach at last;
Though clouds hang o'er thee, dense and dark,
Hope at the helm, thou art an ark
Of safety, to outstrip the blast!

From the Christian Pilot.

THE FALSE MIRROR.

A DREAM.

I have long been satisfied, that, if every doctrine in Christendom was fairly presented to public scrutiny, few, very few, would see ought but revolting features in every modification of Partialism—while a large majority of the sensible and reasoning portion of community, would irresistibly admire and love the heavenly and benign system of Universalism. I am fully persuaded, that no man can fully understand the former system without abhorring it, nor the latter without becoming at heart a Universalist.

Of these facts, it appears to me our opponent brethren cannot be otherwise than sensible. They never fairly represent our views—they never present their hearers or readers, as the case may be, with such a statement of our faith and arguments as we can consistently countenance. They, indeed, frequently profess to paint our system of doctrine and practice—but the drawing is a caricature, and every thing connected with the picture is a gross libel on ‘the glorious Gospel of the blessed God.’ All our remonstrances are unheeded—our protests disregarded—our petitions unnoticed, and our reiterated calls for justice contended.

A few evenings since, reflections on the topic adverted to occupied my attention until a late hour. I pondered somewhat on the measures which must eventually effect a correction in the public mind, of the abuses of which we complain. The frequent meetings and rapid increase in our Associations and Conventions, presented themselves to my mind, as among the measures best calculated to enlighten the world in relation to our real sentiments. The ensuing session of the Maine Convention came vividly into remembrance, and I exclaimed, ‘O that I could be present. There I should shake hands again with Br. Rayner; and there I should meet Br. Drew, whom not having seen I love; and there I should hold sweet communion with many brethren in the faith.’

I retired to rest; weariness soon induced repose; and I dreamed a dream. I thought I was on my way to the Maine Convention. New-York, Providence and Boston were speedily past, and I soon stepped from the steam-boat to a wharf in Portland. I proposed seeking the residence of Br. Rayner. As I passed along a certain street, which seemed to be in a measure deserted, I beheld a large MIRROR, suspended in front of a building which had somewhat the appearance of a printing office. As I saw no one in the immediate neighborhood, I concluded to examine myself in the Mirror, to the end that I might be comely in my appearance among the brethren. I stood before the glass. Judge of my surprise, when I discovered my usually pale visage bloated and covered with the leprosy; my eyes were swollen and red; and my whole countenance indicated a confirmed and diseased drunkard! Can this be so? thought I. I looked again. It was even so. I examined my cravat—it was bloody—and there was a gash in my throat, as though I had attempted to commit suicide! I took off my drab hat, to obtain some fur to staunch the wound; when, shocking to relate! I found I had a tremendous pair of horns! My knees smote each other—I looked down, and discovered that I had a cloven hoof! My valise dropped from my hand—it was filled with plunder! I had well nigh fainted with affright. How is this? thought I. I looked into the Mirror again—I was a model of deformity—a devil!

Again I looked into the Mirror. I beheld the image of a female of enchanting beauty, which strangely contrasted with my hideous appearance. I was a demon of darkness—she was an angel of light. Her stature was tall and commanding—her form the model of symmetry and elegance. Her head was crowned with amaranthine flowers. Her auburn hair flowed down her spotless neck in sunny ringlets—Her cheeks bloomed with the roses of health. Her eye was moistened with the tear of sympathetic feeling. Her snowy bosom seemed to denote purity and innocence within. In one hand she held a cross, and in the other a Bible: indeed, the entire appearance of the image inspired me with emotions of love, and I thought to myself, ‘he who could not be happy with such a fair damsel for his spouse, should be doomed to perpetual celibacy.’ I even felt disposed to make some advances in the matter; but when I plainly saw in the Mirror that she was an angel and I a devil, my heart sunk within me—and, in view of the contrast, ‘hope withering fled.’

I turned from the Mirror to look upon the original of an image of so much beauty and loveliness. Amazement and horror! she was a demon of darkness, tenfold more hideous in reality than I appeared to be when beholding myself in the Mirror! I shuddered when I saw that her hair was composed of hissing serpents; her tears were molten lead—from her lips proceeded cursing and bitterness—her breath was poisonous as the dreadful sirocco—her hands were reeking with blood—in one of them she held a sealed book, called a CREED; in the other a rod of iron—continually she cried, ‘Believe, or be damned,’ her garments were composed of tracts—and on her forehead was written, ‘Mystery Babylon!’ Her whole appearance was as awfully hateful, from thine, and are constructed so as to receive no injury from the sharp ergs. But I have often looked at the beautiful vale beneath, and upbraided Providence for having placed me there.

When I turned to look again into the Mirror, I beheld an aged man approaching, whose general appearance corresponded with my own. His horns, however, were considerably longer than mine—which I accounted for by supposing that he was an elder brother of the family. I congratulated myself on the fact that I was not alone. And I thought that here was a brother who would receive and entertain me, even if Br. Rayner should refuse to acknowledge affinity with such a deformed object as I appeared to be in the Mirror. I turned about to greet the aged man who was approaching, and behold, it was Br. Rayner himself! He was not deformed in a single limb—but appeared just as he did when I visited him in Hartford two and a half years ago. I put my hand to my head—I had no horns; to my face—it felt as usual—to my neck—it was perfectly sound. I looked at my feet—they were not deformed. As I was putting on my hat and picking up my valise, Br. Rayner drew nigh, and exclaimed, ‘Do not believe that MIRROR—it is a false one. Whenever a Universalist looks into it, his image is as awfully deformed as thine has been, Br. Thomas.’ I reached forth my hand to receive the fraternal grasp of Br. Rayner: at this instant an invisible power dashed the MIRROR into ten thousand pieces. I started—and awoke.

I have thus recorded my dream, depending on the for thee interpretation thereof.

A. C. T.

The following is Br. Rayner's Interpretation of the foregoing:

Br. Thomas: Lo, thou hast dreamed a dream—behold, is it not on the foremost page—and thou hast sent it to me for the interpretation; because thou hast heard that it is given to understand dreams and dark sayings, and to tell the meaning thereof. This therefore is the dream and the interpretation.

Thou dreamest, and behold there appeared unto the a Mirror, into which thou wast fain to look. The same is the similitude of a book, written within and without, and which receiveth weekly impression of divers matters and things. Thou lookest into the Mirror, surnamed ‘Christian,’ to see if thine appearance was comely. And lo, thy visage was marred, and thy whole person deformed and monstrous, from the crown even unto the feet. This representeth the view which that Mirror, or similitude of a book, always giveth of the doctrine of the gospel, called universalism, and of those who embrace it.

The damsel thou sawest—whose appearance, when beheld in the Mirror was so beautiful and lovely, but whose real character is revenge and cruelty, and whose breath is poisonous and deadly as the ‘dreadful sirocco,’ is the goddess or Genius of the doctrine of eternal wrath and torture, by moderns named ‘Orthodoxy.’ The title written on the forehead of this goddess which is, ‘MYSTERY BABYLON,’ meaneth ‘mother of abominations.’ The man of many years whom thou sawest coming toward thee, is indeed, as thou thoughtest, ‘an elder brother of thy Father’s family’—‘have we not one father?’ He dwelleth hard by the Mirror, or similitude of a book, which thou sawest and he hath frequent opportunity to look therein, and behold he knoweth that it is a ‘false one’—whose representations are deceitful, ‘after the working of satan, with all power, and signs and lying wonders.’ And whereas thou beheldest and lo, ‘an invisible power dashed the Mirror in ten thousand pieces.’ Doth it not betoken the utter destruction of all false signs and lying wonders, and, ‘the mystery of iniquity,’ which in due time shall be revealed and made manifest, and which ‘the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.’ This is the dream and the interpretation thereof. But especially I charge thee, my young brother, that thou suffer not thine heart to be taken by the wiles of the damsel, whose appearance in the Mirror was so enchantingly beautiful—she will bring trouble upon thy toils, and fill thee with vexation and sorrow; for her feet go down to death; her steps take hold on hell.’

And now Brother Thomas, if thou dreamest another dream, and it troubleth thee to find the meaning, send again to thy elder brother, and he will show thee the interpretation thereof.

A Good Law.—In Sweden and Norway

persons who cannot read are precluded from marriage and all public employment, a legal provision which renders education universal and prevents any families being bred in utter ignorance.

THE GOAT AND THE LAMB.

“What misery,” said a pretty lamb, after he had cropp'd his fill of the tender grass in a sunny vale, reposing upon a velvet bed of scented clover—“What misery is mine! I am tired of this valley, thus buried from all human observation.—Here I can neither see nor be seen. They say that Providence has shed equal blessings upon the beings he has created. Forsooth, that is very well to talk about, but I will believe as much of it as I please.—Blessings, indeed! what blessings? Here I am cooped up into a narrow valley, without any prospect, while yonder I see goats who are no better than I, enjoying themselves wonderfully on the precipices—climbing the lofty crags, and overlooking, for what I know all the world. Oh! that I might thus rise where I could survey a wider scene, and also where I could be viewed by all the creatures beneath, who would envy as well as admire me.”

“Have thy wish,” said Jupiter.

Immediately the discontented animal himself elevated an immense distance above the plain, where he looked like a speck. The wind was here strong and chill, the earth barren and lonely; wild birds of prey screamed around. He stood trembling upon the edge of a giddy precipice, and already wishing but unable to descend. A hardy goat leaping near, the affrightened stranger thus addressed him:

“How is it that thou art fearless and happy in such wild as this?”

“Alas!” said the goat, “I am not happy. I am a wretched creature, whom heaven has cruelly placed here in these dreadful wastes. I do not know what I have done to deserve it. True, I am forced to leap about from rock to rock; my feet, thou seest, are different from thine, and are constructed so as to receive no injury from the sharp ergs. But

I have often looked at the beautiful vale beneath, and upbraided Providence for having placed me there.”

Indeed, as the lamb gazed below upon his peaceful abode, he secretly acknowledged that it was lovely and happy, and that if he were once more there he would never abandon it. So, when ambition is even at the summit of its giddy height, and gazes upon the tranquil pleasures it has surrendered, they appear in the distance with new and enchanting beauty.

Something like these thoughts were gliding through the lamb's mind:

“I have learned a lesson, and experience, they say, is better than wealth.”

But it may be sometimes too dearly bought; for at that instant a vulture, stooping from a cloud, seized the poor lamb in his talons, and bore him off bleeding to a yet higher cliff.—N. Y. Mirror.

Grand Feat of Pedestrianism.—A numerous assemblage of persons collected at an early hour on Monday morning, on the Mallow and Fermoy road, to witness this performance—namely, a march of ten miles in 120 minutes, by Capt. John F. G. Campbell, of the 91st (Argyllshire) regiment, accoutred in heavy marching order of a private soldier—viz., knapsack and kit, complete, great-coat and mess-tin, musket, bayonet, and sixty rounds of ball-cartridge—total 50lbs. weight. Heavy bets were pending on the issue. The gallant Captain started at eight o'clock, A. M., and performed the arduous undertaking in the unparalleled short space of 107 minutes 15 seconds, thus winning the match with the greatest ease, having 12 minutes 45 seconds to spare. We understand large sums have changed hands on the occasion. So great a favorite is this officer with the men of his corps, that the pipe-major and chief part of the garrison met him within a mile of the goal, and cheered him in with the exhilarating sound of the “Campbells are coming.”

On arriving at the goal, amidst overpowering acclamations, the men of his company instantly rushed to divest him of his cumbersome trappings, and then conducted him in triumph to the barracks. Capt. Campbell, after partaking of a sumptuous breakfast, was seen playing at a match of rackets an hour afterwards, which notwithstanding his previous exertions, he won.—Cork Constitution.

Paris papers to the 24th of May have been received at New York. The decease of Lafayette occurred on the 21st instead of the 20th. The funeral took place on the 23d. The concourse of people was immense, but no disturbances occurred. The Government ordered out a very strong force for the ostensible purpose of doing honor to the memory of Lafayette, but really for the enforcing order.

The Americans in Paris, held a meeting on the 21st May, to take into consideration the most appropriate manner of expressing their sorrow for the loss they and their country have sustained by the death of Lafayette. Thomas B. Barton, Esq. Charge d'Affairs of the United States, was called to the chair, and the American Consul, Dunscombe Bradford, Esq. appointed Secretary. Seventeen states were represented at the meeting, and a committee of one for each state, was appointed to address a letter of condolence to Gen. Lafayette's family. It was resolved to attend the funeral in a body, and to wear crepe for thirty days. Arrangements have been made for an eulogium on the illustrious character of the deceased, before the Americans citizens of France.

Singular Custom.—There is a custom peculiar to Germany, at least, I have never heard of it excepting at the north of Germany. When an individual is sick, the friends of the family call and ring at the door. In the hall they find a book lying on the table, in which some one of the family writes every morning and evening the state of the patient's health, giving all those particulars which would be interesting to the friends of the individual. Under this morning and evening bulletin, all those who call, write their names, to appraise the family of their sympathy. They never see the members of it unless they have some other object than ascertaining the condition of the patient. This custom saves them from not a little of the inconvenience, to which the family of the invalid are frequently exposed with us, by the protracted calls of friends, as well as from the continual pain to which every new inquiry and melancholy reply subjects them. There is something so unostentatious in this silent sympathy, and at the same time apparently so sincere, that it seems to me like one of the few beautiful vestiges which remain of a poetic age.

LIFE of Murray.—Streete's Hymn Book.

Familiar Conversations by Rev. R. Streeter.

For sale by Wm. PALMER.

LIST OF LETTERS remaining in the Post Office at Gardiner, Me. July 1, 1834.

Mary Jane Averill

Wm. Bray

Geo. Byram

Jam. Bird

Abraham Bachelder

Isaac S. Brown

Mr. B. Bonney

George Bran, 2d

Kersha Bessa

Alonzo Bartlett

Dan Cobb, 2

Abigail Coburn

Elijah Crowell

John W. Carter

Benjamin Carrell

Benjamin Cobb

James Campbell

Hartson Crowell

Samuel Clay and R. Clay

Elizabeth Day

Joseph Davis

David Doe

Mr. Decker

J. Dickman

Abel French, 2

Joseph Fairbanks

Gorham Greely

Isaac B. Gorham

Amelia Hildreth

John N. Hartford

John C. Humphrey

William St. Hutchinson

Nathaniel Ingalls

Mary J. Jenkins

John Johnson, jun.

Margaret Knox

James Littlefield

Alanson J. Metcalf